

MID-SUMMER A.D. 1988

# The Anglican Digest

Property of  
Graduate Theological Union

AUG 24 1988

WELCOME DIOCESE OF  
SOUTH CAROLINA

## COVERS

The interior of Canterbury Cathedral, the Mother Church of Anglicanism and the site of the opening service of the Lambeth Conference, is featured on the front cover. Bishops assembled for the Conference are pictured on the back.

## CONTENTS

Editor's Notes	4
Lambeth 1988	5
The Church and the Zodiac	11
The Royal Supremacy and Theology	16
The Ninth Commandment	19
Getting Back to the Basics	22
Michael Ramsey	25
An Offering of Slogans	35
Christianity and The Social Order	40
Hillspeaking	47
The Anglican Bookstore	53

ISSN 0003-3278

Vol. 30, No. 4

### THE ANGLICAN DIGEST

The Rt Rev Michael Marshall, Episcopal Director  
The Rev H.L. Foland, Founder

The Rev C. Frederick Barbee, Editor

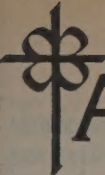
Tad D. Orr, Art Director

*The Anglican Digest* is published bimonthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Church) at Eureka Springs, Arkansas. Board of Trustees: Chairman, The Rev Edward L. Salmon Jr, St Louis, Missouri; Vice-Chairman, Mr Kenneth H. Castleberry, Eureka Springs, Arkansas; The Rt Rev Maurice M. Benitez, Bishop of Texas; Dr Arthur Ben Chitty, Sewanee, Tennessee; The Rev Canon James P. DeWolfe Jr, Fort Worth, Texas; The Rt Rev Reginald Hollis, Lord Bishop of Montreal; Mr Ralph E. Lee, Sumter, South Carolina; Mr Oscar T. Leverenz, Fayetteville, Arkansas; The Ven Richard F. Milwee, Little Rock, Arkansas; and The Rt Rev William C. Wantland, Bishop of Eau Claire. Secretary-Treasurer: Capt W.R. Swindells, Hillspeak.

Editorial Offices: P.O. Box 11887, St Louis, MO 63105

Business and Advertising Offices: Hillspeak, Eureka Springs, AR 72632-9705

*The Anglican Digest* is sent to anyone who desires to receive it. TAD is supported solely by contributions and a limited number of advertisements of organizations which, like TAD, seek to serve the Church. We would appreciate a contribution of \$10 a year. Opinions expressed in articles in *The Anglican Digest* are those of the authors and do not necessarily represent those of its Board of Trustees.



# The Anglican Digest

*A miscellany reflecting the words and work of the faithful throughout the Anglican Communion.*

## Evangelism and Witness

THERE ARE THREE THOUSAND new Anglican Christians in the world every day. That is the good news. Now for the bad news. The Episcopal Church, in the latest figures released, has now the lowest membership since 1950, and church attendance in the Church of England is the lowest ever recorded. Something is wrong somewhere. The New Testament does not speak of success, but it does speak most insistently of fruitfulness.

Could it be that we need to look again at our priorities? There is no substitute in the history of the Church for the primacy of evangelism and witness. The two belong together. We need to speak of the love of God made known to us in the person of Jesus and we need to do this in words *and* deeds — and always at the top of the agenda.

Those three thousand new Anglican Christians come from parts of the Anglican Communion where to speak of Jesus Christ could cost you your life. Yet it is in precisely those countries where Christianity is growing gloriously.

The primacy of evangelism needs to impact every aspect of our Church's life: seminaries, budgets, conventions and vestries. Only so will there be in our churches more new Christians and more Christians made new.

—The Rt Rev Michael Marshall

# Editor's Notes

Dear TAD Family:

Greetings from Canterbury! Although this is being written on a beautiful spring day in St Louis, this issue of TAD should be in the hands of our readers while the Lambeth Conference is in progress. We plan to be your "eyes and ears" and upcoming TADs will have special Lambeth reports. The press deadline also explains the anticipatory nature of the article on the facing page which gives some insight into the practicalities of the Conference.

The little item on the 25 largest Episcopal parishes in the last number of TAD brought a flurry of mail, some from embarrassed rectors whose parishes no longer should be in the list. Suffice it to say that the information was taken directly from the 1988 Episcopal Church Annual, whose source is the diocesan report, which is in turn submitted by parishes. Statistics do count because they represent souls of the faithful. We encourage all ministers in charge of parishes as well as diocesan officials to take time to check their counts of baptized and confirmed members. One priest wrote to correct the record and added, "We at St X's want you to know that we take your listing as a challenge: a challenge for growth and spiritual renewal, a challenge to be again that which we once were, and a challenge most importantly to be a beacon of Christ's light in our area."

We welcome to the TAD family of readers the 24,000 clergy and people of the Diocese of South Carolina, together with their bishop, the Rt Rev C FitzSimons Allison. This historic diocese (whose see city is Charleston) was formed in 1795 and presently comprises eastern and southern South Carolina.

Our usual departments are "on vacation," but we hope you like the Summer Reflections which replace them. We trust all of you will enjoy reading this issue of TAD as much as we have enjoyed putting it together for you.

Faithfully yours,

*C. Frederick Barbee*

The Rev C. Frederick Barbee, St Louis

# Lambeth 1988

THE PRESS CORPS has prepared its "Who's Who", Kent University is installing portacabins and telephones, clerical outfitters are getting ready for a roaring trade, Canterbury is all set to play host and bishops around the Anglican Communion are limbering up for the Lambeth Conference, 17 July to 7 August, 1988.

There is really no ecclesiastical event quite like it. In pomp and ceremony it is a match for any Royal Wedding. In color, style, and hats, the outfitters outfiesta any carnival. For three weeks this July and August 1,200 people will be coming to the University of Kent at Canterbury to take part in the 12th Lambeth Conference of bishops. The participants include archbishops, primates, diocesan bishops, representative suffragan and assistant bishops, consultants, members of the Anglican Consultative Council (ACC) and observers. Bishops will be talking and praying about some of the most pressing and urgent questions which face the Anglican Church today. They hope to come away renewed, refreshed and reinvigor-

ated by the experience of sharing with brother bishops from all over the world.

Organizing an event on this scale, enabling bishops to "bring their diocese with them" to the Conference, is the job of the Anglican Consultative Council and its Secretary General, the Rev Canon Samuel Van Culin, who calmly oversees the operation. Canon Van Culin has held this post since 1983 and he is also secretary to the Lambeth Conference and secretary to the meetings of primates. His main hope for the conference is that the practical details go so smoothly that people are able to give their whole attention to worship and friendship and to concentrate on the important questions of the conference.

**Fourfold aims** - Canon Van Culin believes the Lambeth Conference to be the servant of the Church. "It crystallizes, animates and feeds the Church in a unique way", he says. He sees the aims of the conference as fourfold. First, to give the participants an opportunity to pray, talk and consult amongst themselves and with the

pecially invited guests. Second, to provide an opportunity for sharing between the local and the worldwide church so that important local concerns become concerns of the whole Communion and concerns of the Communion become important to the local

---

*"The Church has to understand, describe and live its unity without destroying the gifts of diversity on the one hand or being broken apart by the tensions of its diversity on the other."*

---

church. Third, to explore the nature of the unity of the Communion in today's world when the Church faces many challenges. "The Church has to understand, describe and live its unity without destroying the gifts of diversity on the one hand or being broken apart by the tensions of its diversity on the other," explains Canon Van Culin. The final aim is to sustain the catholicity of the Communion so that local churches continue to feel part of a worldwide family. To enable this aim to be met there will be a considerable follow-up pro-

gram after the conference.

**Four themes** - A new departure for the Lambeth Conference is that this time the Agenda has been determined by the provinces themselves. Through discussion and study of the four Lambeth themes at regional meetings the Provinces have highlighted the issues they want to raise and these have helped form the agenda. The four themes of Mission and Ministry, Dogmatic and Pastoral Concerns, Ecumenical Relations, and Christianity and the Social Order were originally suggested by the Archbishop of Canterbury, Dr Robert Runcie. He presented his ideas for the Conference to a primates' meeting in Kenya five years ago. The themes were endorsed by the primates and the ACC began to coordinate working groups, study material and books for use around the Communion before the Lambeth Conference.

On the administrative side there is a Lambeth Conference planning committee which will also be the steering committee throughout the Conference. From the moment the bishops arrive at Heathrow and Gatwick until they step on to their planes again they can rest assured that this is a group ready to look after their welfare. In Canterbury itself there is a preparation group

under the chairmanship of the dean which relates to the ACC and is organizing the events in Canterbury and the services in the Cathedral. There is also a group of Canterbury volunteers arranging local hospitality, guides and taxi services.

**Hiccups** - Moving, feeding, accommodating and entertaining 1,200 people can provide some unexpected administrative hiccups. At the 1978 Conference many bishops had difficulty finding enough 10p coins to ring home. Once they had exhausted Canterbury of its supply and fed the coinbox for 20 minutes, to their horror they found that the coinbox was full before they had been connected to their home town. This time there will be no shortage of 10p's in Canterbury nor any frustrated bishops, as the Conference organizers have installed special phonecard machines. The campus will also run its own Post Office and shops, and have a security service with the Kent police. Wippell's will also set up shop on site, ready to measure any bishop who steps their way and guaranteeing the finished product by the end of the conference. There will also be a conference trip to London with a special service in St Paul's with lunch at Lambeth Palace. The

Queen has invited delegates to a special garden party at Buckingham Palace.

**Worship** - Worship will be central to the whole Conference. Initially it had been hoped to include the different liturgies from the 27 provinces of the Communion but the logistics of moving 1,200 books from each province changed a good idea into an administrative nightmare. So, there will be a standard liturgical setting. Music to accompany the liturgy will draw on different musical traditions and is being prepared by

---

*The Roman Catholic Church in just one country invests more in one papal visit than the whole Anglican Communion invests in the Lambeth Conference.*

---

the music master of St Edmond's School. Many local musicians have also offered their services to entertain the delegates. In the evenings on which there are no plenary meetings there will be concerts, films, and other entertainments on offer for those who are free.

**Innovations** - The conference will also have a few innovations. Unique to this Lambeth Conference is the fact that the membership will include clergy and lay members of the ACC and Bishops from churches in full communion: the Church of North India, the Church of South India, the Church of Pakistan, the Old Catholic Church, the Church of Bangladesh and the Philippine Independent Church. There will be a simultaneous translation service in English, French, Japanese, Spanish, and Swahili. Last time there were simultaneous whispers which had the effect of inhibiting many delegates from speaking out. An immediate result of this change is that all the diocesan bishops from Japan will be present at Lambeth for the first time. Another first is that the theme books and study materials have been sent out early thus enabling their local translation. More dioceses have therefore been able to study the material and feed their contribution into the preparatory meetings.

**Cost** - All of this sounds marvellous and exciting for those invited, but isn't it going to be a rather expensive event for a very select few? Surprisingly, Lambeth Conferences come quite cheap.

The Roman Catholic Church in just one country invests more in one papal visit than the whole Anglican Communion invests in the Lambeth Conference. Each delegate at Lambeth will be expected to pay for his or her accommodation, and there is a special bursary fund for provinces which cannot afford the travel and costs. The whole event will cost in the region of three quarters of a million pounds.

But, is it worth it? How relevant is Lambeth to the average parish? Canon Van Culin maintains that a small staff in London cannot enable parishes to "take part in Lambeth" whether they be in Nairobi in Kenya or Newcastle in England. But he believes the parishes themselves are able to take their own initiative and work with the Lambeth themes and feed their ideas to their local bishop. In most provinces there are pre-Lambeth meetings for bishops, with Lambeth briefings in parishes, deaneries and dioceses. Canon Van Culin has been able to take part in these meetings around the world and has found that the themes are relevant throughout the Communion: "If you listen carefully, whether it is in Tokyo, Nairobi, Singapore or Liverpool, the context may be differ-

ent but the issues are the same wherever I travel. And they are - how to help people live a faith that is freeing and fulfilling, and how to find your own vocation? How to sustain a full-time paid ministry and how to develop the nonstipendiary ministry and the ministry of the laity? These are all issues of considerable importance.

"Lambeth helps to draw us together, it is a most effective animator. The ACC does a serious piece of work for the Communion but it

does not have the dramatic effect of a Lambeth Conference", he says. And what does the "Perez de Cuellar" of the Anglican Communion hope for from the Conference after years of preparation? "I hope the bishops leave Lambeth with a sense of excitement in being Anglican and with an honest sense of its shortcomings but also a sense of its gifts, joys and rewards."

—Nicola Currie  
*The London Church Times*



—All Saints Convent, Catonsville, Maryland

# Heritage



*Sr Warden Joan Hootman and Justice Sandra Day O'Connor  
at the presentation of memorial plaque, St John's Church, Wichita*

ON SHROVE TUESDAY and Ash Wednesday, 1988, the parish family of St John's, Wichita, Kansas, hosted a visit by U.S. Supreme Court Justice Sandra Day O'Connor. Begun in 1869 as Wichita's first church, St John's was founded by English emigre and Oxford-trained Episcopal layreader John Price Hilton, Justice O'Connor's great-grandfather.

The O'Connors attended Evensong in St John's third and now century-old house of worship — such service significantly incorporating certain music composed in 1887, the year of the cornerstone laying of the present St John's Church.

"This is a very emotional experience for me," the Justice stated, "to visit Wichita for the first time, to be with you in St John's for the unveiling of this wonderful plaque, to be in this place." She further observed: "I know that all of you have had similar moments in your life when, all of a sudden, you reach back and are in communion — as it were — with all that has gone on before . . . with your ancestors and with your life and heritage — as it flows along for all of us. That is one of those moments for me tonight."

— Daniel Kidd, Parish Historian

# The Church and the Zodiac

ASTROLOGY, the study of the position of the stars and planets in relation to the earth for purposes of understanding and predicting the circumstances of our lives, is a pursuit that predates Jesus and even Abraham.

It is an attempt to explain and reduce the fragility of living. Its genesis lies in humanity's pure dumbfoundedness in the face of the enigma of existence. Astrology is an art in search of universal causes. It is an art in search of control.

The national bombshell of the First Lady's apparent interest in astrology invites us to look at this science and ask if there is anything to it. Moreover, what is its relationship to the Christian faith? What does Scripture have to say about it? And does Anglicanism, in particular, have anything specific to contribute in sifting the claims of astrology?

The last question comes first. Our particular tradition within Christianity is seldom assertive in facing down "the cults". Set well between moralistic fundamentalism in this country, on the one hand, and New Age Spiritualities

on the other, the Episcopal approach is not an ethos set on battle with either, and especially not with the New Age.

Here, perhaps, is a flaw in our Church's capacity for pastoral care: for our very charity and riding easy over secondary issues can make us impotent to warn people of the practical personal dangers that gnosticisms like astrology can involve. Our vaunted tolerance can render us susceptible to a damaging nonsense.

Astrology is damaging nonsense. To be sure, it expresses an authentic cry for help, a sincere design to understand the cosmos on the part of its practitioners. But it is still a damaging nonsense. Why?

It is nonsense, in the first place, because it is entirely, 100% unproven, and has no criteria whatsoever for verification of any kind. True it is an ancient art, with certain highly developed rules and methods. But its actual tallying with plain experience has never been proven in any way. It is all hunches and feelings and the occasional circumstantial direct hit.

Moreover, the Zodiac is en-

tirely arbitrary (if time-honored). Most astrologers spread their nets so wide that almost anyone can read herself or himself into the horoscope. It is the same with Dubble Bubble wrappers and fortune cookies.

Are we agreed that astrology is nonsense? Even if we are *not* agreed, and even if there were facts beyond heaven and earth which the

---

---

*"True Christian piety rightly rejects and condemns what astrologers do."*

— *The Confessions of St Augustine*

---

---

turning skies declare, it would still be hard not to conclude that astrology is damaging. The list of White House decisions reported by Donald Regan to have been made in reference to the position of the stars, have no ring of authenticity or anything like consistent self-validation. The astrologer in San Francisco hit paydirt with her prediction that the President would be shot. Everything after that sounds iffy, even capricious.

Astrology is damaging not just because it pretends to govern people's lives for them. It is damaging because it ties us in to an unseen reality that Scripture declares. This unseen reality is the "principalities and powers, the world rulers of this present darkness" (Ephesians 6:12). Unmasked as the "elemental spirits of the universe" in Colossians 2:8 and Galatians 4:3, these "spiritual forces of wickedness" (Prayer Book Baptism service, page 302) do exist. They actually appear to drive people at times. Compulsive self-damage, for example, is only one bondage among many - and it has many "faces" - but when we are in its spell, it can steer us like a car.

In other words, there is a dark motive and an awful truth underlying some of the nonsense. That is the human desire to hook into the "powers that be" - the "lesser gods" of racial memory, inherited neurosis, archetypal fantasy, and so on, which weave themselves in and out of the blood red tapestry of human suffering.

The best thing we can do for our friends and sisters and brothers who take astrology seriously is to help them get off it.

How? Naturally, trying to get someone "off" something often

triggers the very thing we want to avoid. Here is what I do, and suggest, in relating to those we care for who are hooked on the stars:

First, don't start with the stars. Start with grace, and the good news of grace to a human race that is in thrall to compulsion. Accept (welcome) this aspect of the astrological diagnosis - that we seldom live but are more often "lived" - and feel the vulnerability to circumstance that makes the astro-

logical option sound so appealing. The *need* to which the stars seem to minister is universal and legitimate.

Then offer, or try to offer, a less compromised way of meeting that need. Surrender not to the stars, but to the Cross of Christ. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

—The Rev Paul Zahl, St Mary's Church, Scarborough, New York



*"That sermon was very nice, Father, but some of those things I'd rather not know about until I actually go to hell."*

—via St John's, Quincy, Illinois

# Sunday Worship Style

THE ACT OF COMMUNION is both "vertical" and "horizontal." Our vertical communion is with God directly, and our horizontal communion is with God through others.

In the 40s and 50s, which we think of as "traditional" times, the symbolic emphasis was on the vertical. We entered church quietly, speaking to no one; and may have stayed after the service in similar quiet meditation. We came forward to receive communion with our heads bowed, hands folded, looking neither left nor right. We concentrated almost solely on our one-to-one relationship with God.

Then, through the impact of Biblical studies, liturgical studies, Christian social action movements and renewal movements, we became more horizontal. This impact was needed, for we must remember that we are a *community*, not simply a collection of Christians.

Our worship has become more social. The Peace, the music, the readings, the prayers: all involve more interaction than before. The announcements and the coffee hour contribute to this social emphasis.

It is now time for our parish to re-examine our emphasis. Have we come so far to the horizontal that we are neglecting the vertical? The answer is clearly "Yes."

Our Prayer Book and Hymnal provide many resources to help us to find a balance. The general direction is to reduce the impact of those elements that can intrude into a worshipful atmosphere, such as extended announcements and long-winded sermons. The goal is to be tighter (vs "loose"), quieter (vs "noisy"), more reverent (vs "casual and careless") in the setting of the worship of Almighty God.

— The Rev Jay Hanson,  
St Edward the Confessor, Wayzata, Minnesota



*"Toni and I met during the Passing of the Peace this morning.  
We'd like you to marry us."*

---

## Putting to Rights

LET THOSE PEOPLE take heed whose certainty about human rights spills over into the realm of putting Scripture to rights according to the light they think they have received when they rewrite it. Leave it to biblical experts, I say. You would not thank me as an English citizen for attempting to rewrite your National Anthem to accommodate my monarchist views. I should be a fool to try it and even more of a fool to hope you would swallow it. I claim to have the right to get just as cross at people who want to change our Lord's own imagery of God the Father and Himself as the Son to something else. Who do they think they are? I was just as annoyed at that wonderful bishop, Paul VI, when he removed St Christopher and England's patron saint, St George, from the list of saints because of doubts concerning their historical veracity. The truth is that St George will be honored long after that dear pope's name, Montini, will be forgotten — or mistaken for the name of a cocktail.

—The Rev John G B Andrew  
in the summer EBC selection *Nothing Cheap and Much That Is Cheerful*

# The Royal Supremacy and Theology

THOUGH the doctrine of the Royal Supremacy seems remote and uncongenial now, and evidence which supported it suspect, we must remember that, to such as Cranmer and doubtless many others, it was real and compelling — both a revelation and a liberation — and that for them the king's headship was a holy thing which demanded obedience as to a father in God. One of the Henrician pamphleteers tried to argue that effectively there was nothing new in the Royal Supremacy, since the bishops of Rome had never been allowed any authority in England, and English kings had always steadfastly resisted the Roman usurpation. But this argument — a precursor of the long-lived legend that, to quote an admirable epigram, would have English Christianity Protestant before the Reformation and Catholic after it - could not have been approved by many of his fellows, whatever their persuasion.

The Church of England, then, is a "particular" church, a catholic church. Henry himself will write of it as "but a part of the whole Catholic Church" or, rather unfortunately, as a "known private church" - which is a difficult piece of ecclesiology. The essential unity of Christendom was not denied. As the *Bishops' Book* of 1537 said, all the particular churches, including that of Rome, are "compacted and united together to make and constitute but one Catholic Church or body" - that is, if those princes elsewhere who were yet unawakened would only rise to their true status and the bishop of Rome descend to his. Over and above the particular, local churches there should still stand the General Council, the supreme (and unique) visible mark of the unity of Christendom.

---

— *A History of The Church of England*

*In an interview with noted Episcopal rector and evangelist John Guest, Dr Guest was asked . . .*

# What Is the Most Important Change Needed in the Episcopal Church?

“THE EPISCOPAL CHURCH must come to terms with the Church’s primary authority, the Bible. We Episcopalians must stop being intimidated by the traditional negative liberal clichés, such as fundamentalism, literalism and proof-texting, which are hurled at us when the Bible is used as our authority.

Granted the Bible must be interpreted, but until we agree that it is our primary authority in matters of faith and practice, what difference does it make? We may argue forever about what a text really means, but if, when that is determined, it carries no authority, so what? Who cares how the Bible is interpreted if we have an *a priori* mindset that dismisses its claims on our lives? When ‘all bishops and other ministers ... set forth Thy true and lively word,’ we will see a new day in the Episcopal Church.”

—ACTS 29

---

## Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

—Articles of Religion

# “I Wish I Had Gone to the Office More”

WHEN I WAS A SEMINARIAN, as part of a clinical training exercise, I visited a state mental hospital. I entered a locked ward: the scene was framed in rusted iron mesh windows, grey walls and bare bulbs hanging like nooses from frayed cords. The psychiatrist, who was leading us through the ward, was encountered by a wild-eyed, psychotic woman who blasted him with a shotgun of expletives. The doctor paused and looked at her and responded calmly, “How can you say that? You don’t even know me.”

Not so profound, the response, but the woman didn’t get a reaction equal to the action. She shuffled away with the scene more grey than her institutional smock. Asking him about his words to the impatient patient, he related that, “Sometimes it helps to treat crazy as normal and normal as crazy.”

So it is with my world. So much of what we do must appear to our Creator as highly neurotic, if not crazy. The two obsessions I would point out are work and money. I will file by simple title a subtle point about each. Someone reflected, “Not one person on his death bed has ever said, ‘I wish I had gone to the office more.’” Jesus said don’t be anxious about money: “Consider the lilies . . .”

If I don’t work obsessively and don’t worry about money, the world thinks I’m crazy. If I am overworked and anxious about my material goods, I am considered normal.

God made a covenant and a promise. Maybe that is all we need to remain sane. God will bless us and give us what we need. Are we crazy to believe that? Probably not, but maybe abnormal.

—The Very Rev J. Pittman McGehee  
Christ Church Cathedral, Houston, Texas

# The Ninth Commandment

*Thou shalt not bear false witness.*

AGAIN, IN OUR SEARCH for what the commandments mean to us, we are forced to look beyond the obvious meaning. This Commandment was initially given to prohibit "bearing false witness" or lying while under oath in a tribunal or court of law, but there is a great deal of Scriptural witness in the Old Testament that stresses the importance for truth-telling in all situations. We find it true in some of the teachings of Jesus, especially in so many of His parables. We find it true in this commandment: there is something to be said for starting the teaching of a virtue by a simple, concrete instance rather than with a general principle. Jesus taught us to be predisposed to forgiveness and love by the use of specific stories, like that of the adulteress He spared from stoning, and the compassion shown to Him by the sinful woman who washed His feet with her tears. The same is true here: we are taught to be predisposed to tell the truth by being commanded not to lie under oath.

Why do we lie? And, perhaps a more reaching question, what is a lie? Let me suggest that a lie is *anything* that does not jibe completely with the truth. Completely! There is no such thing as a "little white lie," nor is there such a thing as a "half truth". What we say or do either speaks truthfully or untruthfully; there is little ground in between.

Perhaps, more honestly, we lie out of a sense of being wanted to be accepted, or we lie in order to impress people. However, in the long run, how effective is this? The mature mind knows that people are impressed by sincerity, not an endless list of accomplishments; that genuine people are impressed with love, not incessant empty boasting. In sad actuality, the person who creates stories about himself in order to enlarge his circle of friends or to try to make himself look better in the eyes of those whom he loves and respects, finds that he only results in looking foolish and insecure. How sad indeed when a man or a woman gets the well-earned reputation of being a liar, for at that point nothing else makes a difference. When credibility and trust are gone, very little else matters.

The Ninth Commandment, like all the commandments, provides for us a guideline for happy and productive living. By following the Ninth Commandment, and by striving to be honest and truthful in all our affairs, we build reputations of being sincere, reliable people. Honesty in business deals, honesty with our spouses, honesty with our children, and honesty with our friends is often a hard task to accomplish. It is especially hard if we have already begun to lay the stones of a dishonest road in some of our affairs. But the wonderful thing about being a Christian is that God, through Jesus Christ, forgives and loves us at all cost. We can start again as forgiven sinners and begin to walk in the steps of the Master.

Make a new beginning today. Let the Ninth Commandment speak to you and say that nothing is worth telling a lie. If you have a serious problem with gossip and lying, call your priest and schedule a time to talk about it, confess it, and receive God's forgiveness and a fresh start. If your lying is more subtle, make a resolution today to start fresh and be truthful in all things. If you can't think of the last time you did something dishonest or told a lie, no matter how small, think again! None of us is exempt from an occasional lapse into the dishonest. No matter where you are on the honesty scale, flee to the open arms of the Risen Lord, who forgives and refreshes. Be honest. Tell the truth.

—All Saints' Cathedral  
Fort Worth, Texas

---

## A PRAYER

*For Faithfulness.*

ALMIGHTY and everlasting Father, who hast promised to be with thy Church to the end of the world; Grant that by the power of the Holy Ghost, we all may hold fast to the faith once delivered to the saints, and in all truth and godly discipline, fulfill the purpose of him who loved it and gave himself for it, thy Son our Saviour Jesus Christ. *Amen.*

# A Bishop's Insignia

THE MITER is the most conspicuous of the liturgical ornaments used by a bishop. It is a cap with two sharp peaks said to represent the flames of the Holy Spirit given at the first Pentecost (Acts 2:3). It signifies that a bishop is to be subject to the Holy Spirit. There are three kinds of miters: simple, gold and precious, worn according to the splendor of the occasion.

The lappets are two tails hanging down from the back edge of the miter over the bishop's shoulders. They are like two large book markers representing the Old and New Testaments, and are a reminder of the ceremony in which a book of the Gospels is placed upon a bishop's head at the time of consecration. They show what sacred message he ought to speak. A bishop uncovers his head to hear the Gospel, and to approach God in prayer.

The staff or crosier is a large walking stick, resembling a shepherd's crook. It signifies the bishop's duty to seek the lost, just as a shepherd uses a crook to draw sheep out of danger. It was first used liturgically in the seventh century.

The ring is an emblem of fidelity and represents the bishop's betrothal to his church. It is a gold ring with an amethyst, a wine-colored stone. The Greek word *amethyst* means *not drunken* in English. It recalls the opening words of the first sermon, at Pentecost, when Saint Peter said, "For these are not drunken . . ." (Acts 2:15). Instead, the Apostles were filled with the Holy Spirit at nine o'clock Sunday morning.

The pectoral cross is made of precious metal and hangs on the breast from a chain around the neck. It is supposed to hold the relics of a martyr so as to present evidence of the power of the Cross in the sufferings of the faithful, as well as hope for the resurrection of the body.

The chair is the setting from which the bishop teaches. It is a reminder of the Sermon on the Mount, when Jesus sat with his disciples (St John 6:30). As a folding stool it is a reminder that the bishop is ready to travel with the Good News.

—Church of the Good Shepherd, East Chicago, Indiana

# Getting Back to the Basics

COPING WITHIN the Episcopal Church can be a difficult matter in this decade of the 1980s. I've noticed that many a good Episcopalian seems to feel a tremendous amount of distress when the subject of "our church" comes forward. What has happened? Why is it that so many of our fellow Episcopalians throughout this nation seem to care more about "isms" and social issues than they care about the Gospel? Why is it that we read about groups within the Episcopal Church that meet, and what is produced at those meetings are resolution after resolution concerning sexism, and racism, and feminism, and social issue after social issue? Are we to be no more than an "issue church" that has lost touch with the real reason why our Lord has put us here? Are we no more than a political lobby interested only in the current flashy issues of the day? What has happened to the basics?

If you are a sports fan then you will identify with the illustration that is about to be given. Let's say a professional baseball team has a terrible year. What's the first thing that usually happens? A new man-

ager is brought on board, and if he's smart, he'll impose a system of getting back to the basics of baseball. Winning teams win because they know, and know well, the fundamentals of their sport.

Christianity is not different in this sense. It seems to me that many quarters in the Episcopal Church spend far too much time and effort dealing with issues that make good reporting to the secular press, but don't have a whole lot to do with the business of being the Church, the Body of Christ. How often it is that we pick up a newspaper to read about some authoritative body in a mainline denomination in this country, that meets in convention, which has produced a set of resolutions dealing with all the "isms" of our day. In effect what is said is we are for this, and we're against that, and nobody pays any attention. *The Church in our society has lost much of its credibility because it sounds like a version of the Phil Donahue Show. Nobody listens because we are too busy trying to be like the world we find ourselves living in.* And yes, we must be interested in peace and justice and human rights, but

doesn't all that come naturally, when we take seriously the basics of Christianity? The social Gospel is not Christianity, but only a part of the whole.

At our diocesan convention, a resolution passed that is precisely aimed at the heart of what is being said here. It was a resolution that was offered by the executive council as a beginning to a great many exciting things in which we find ourselves engaged as one family in ministry together. It's a resolution that strikes a blow, a decisive blow, in favor of getting back to the basics. *How refreshing it was to find a resolution that didn't involve an "ism."* How refreshing it was to find a resolution that calls all of us as members of this diocesan family into a sharing of the Gospel of Jesus Christ.

We find ourselves living in a time and in a place where growth within the church is a great possibility. We live in an area of tre-

mendous growth, that is, each one of us has been given an opportunity, and a challenge to be a part of the growth within the church that is possible. Through education, and with emphasis being placed in three areas, Mission/Evangelism, Ministry, and Stewardship, I believe, we as a diocesan family, will be doing partly what God intended this Church to be doing. These are basic things on which to put emphasis in each of our parishes. They are a getting back to the basics, and isn't that exactly what needs to be done? Let us join together this coming year for a strengthening in every parish in each of the three areas that are named by this resolution. Let us pray that God will give us the direction we need to carry out this mission.

---

— The Rev Charles Albert Hough III, *ForWard*, Diocese of Fort Worth

## "THE BISHOP"



*"His sermon last Sunday, 'The Meek Shall Inherit the Earth,' had them rolling in the aisles."*

—via Trinity, Natchitoches, Louisiana

## We Heartily Recommend

*The Story of the Episcopal Church*, a two-part video has just been released by Cathedral Films. Four centuries of Episcopal history in America are covered in two 20-minute segments, which also include analysis of key issues by leading Episcopal historians and commentators.

"Part 1: From Jamestown to Revolution" (20 minutes) traces the turbulent history by which the colonial English church survived crises and challenges to become an independent American church. "Part 2: The Call to Mission" (23 minutes) traces the recurring themes of identity and mission through the 19th and 20th centuries.

The Church's history is documented with historical photographs, engravings, cartoons and other still images from archives throughout the United States, and these are blended with contemporary shots of Episcopalians and their places of worship and ministry. Among commentators offering analysis in the narration are Professors John Booty, Robert Prichard, and Fredrica Harris Thompsett, and Bishop Paul Moore of New York.

It is narrated by David Morse (of TV's *St Elsewhere* and a communicant of St Stephen's Church, Hollywood), and was funded by Venture in Mission, Diocese of Los Angeles.

Parts 1 and 2 are available as two separate video cassettes at \$29.95 each (VHS or Beta) from Cathedral Films, Inc., P.O. Box 4029, Westlake Village, CA 91359. (Inside California: 818-991-3290; outside: 800-338-3456.)

— article via Diocesan Press Service

*A sermon preached at St Thomas Church, Fifth Avenue,  
New York City, April 24, 1988 . . .*

# Michael Ramsey

## The One Hundredth Archbishop of Canterbury

WHEN THE KING in Alice in Wonderland was asked where to begin, the King said, gravely: "Begin at the beginning...and go on till you come to the end, then stop." Begin at the beginning.

For a Christian the beginning is not where you might think it is. It is not the birth of Christ. It is not the teachings of Christ. It is not the Cross of Christ. It is the Resurrection of Christ. Listen: "The Resurrection is a true starting place for the study of the making and the meaning of the New Testament.

"We are tempted to believe that, although the Resurrection may be the climax of the Gospel, there is yet a Gospel that stands upon its own feet and may be understood and appreciated before we pass on to the Resurrection. The first disciples did not find it so. For them the Gospel without the Resurrection was not merely a Gospel without its final chapter: it

was not a Gospel at all. Jesus Christ had, it is true, taught and done great things: but He did not allow the disciples to rest in these things. He led them on to paradox, perplexity and darkness; and there He left them. There too they would have remained, had He not been raised from death. But His Resurrection threw its own light backwards upon the death and the ministry that went before; it illuminated the paradoxes and disclosed the unity of His words and deeds.

"It is therefore both historically and theologically necessary to 'begin with the Resurrection.' For from it, in direct order of historical fact, there came Christian preaching, Christian worship, Christian belief."— (A. M. Ramsey, *The Resurrection of Christ*, 1945, p. 9).

At the end of the Second War in Europe, in 1945, a young man wrote a book on the Resurrection of Christ that was acclaimed a little masterpiece. He was forty-one, the

age I was when I came to be rector here in 1972. Already he was distinguished as a scholar, a professor in an ancient and famous university, a canon of an ancient and famous cathedral, both in Durham, and his name was Arthur Michael Ramsey. I have just quoted from



*Michael Ramsey*

the opening pages of his book. And what better time of the year to quote it, in Eastertide?

Michael Ramsey, Lord Ramsey, the one hundredth Archbishop of Canterbury, went to God early yesterday morning, after a brief bout with bronchial pneumonia. His wife Joan had told me on Thursday that he was ill and dying. I could hear him coughing as I

spoke to her. He would have been eighty-four in November.

It takes a mind of great breadth and depth to express deep truths about God simply. This was the gift God gave to Michael Ramsey. Michael used that gift to the end of his long life in teaching and preaching and writing. Thousands upon thousands have read what he wrote. Nobody could ever get hold of the wrong end of a stick about God from reading what he wrote. He was a sublime teacher; elusive as crystal, brief to the point of sparsity, plainly worded, and masterly. He knew his theology. He knew it because he had prayed it. It came from hours of contemplation. In the years I worked for him at York and in Lambeth Palace I would constantly discover him immobile, lost in thought, doing none of the productive things I'd hoped to get him to do. Letters waited. People waited. Decisions waited. Push him into saying something before he was ready and he would stutter and stammer and appear to dither. He earned much criticism and name-calling from that. But when he was ready he could be devastating with his honesty and uncommon sense. Uncommon. It came from a dimension most were unaware of, many

were totally unfamiliar with: the realm of the invisible God where he spent much time. People who were in politics or public life for themselves, the self-promoters, the ambitious, and the big talkers of all political parties never understood his vocabulary and he would never modify it to please them. They were furious when he turned his gaze upon what they were up to and stated the Godly considerations in strategies they were involved in. He would never impute motive even when he might have had just cause; he thought that loathsome, and said so. But what he was, was rebuke enough.

Do you know where he discovered his vocation? Here, in this city. On 46th Street on the West Side. In the Church of St Mary the Virgin. He went in one day as an undergraduate law student. He came out half an hour later knowing that he would hope to be a priest. He never turned away from that decision, and he turned his powerful mind to theology, the study of the Bible, the history of the Church, the thought and doctrine of the Church as Anglicanism taught it. He had the inestimable benefit of a nonconformist conscience. His father was a West Yorkshire Congregationalist. Mi-

chael was later to confirm his old father as an Anglican in the chapel at Bishopthorpe where he lived as Archbishop of York. The nonconformist conscience was shot through with English liberalism. His preferred option was always



*Michael Ramsey arriving at St Paul's Cathedral with his chaplain, John Andrew*

therefore with the poor, the underdog, the marginalized, the discriminated against. The faith he taught was wired in the heavens and earthed in the little people,

their distresses and their misfortunes, long before many people made much mention. In this he stood squarely not merely among the nonconformists but among the Catholics of the Anglican persuasion, teachers, heroes, martyrs for the faith, whose undoubted prince and leader he was, and whose saintly successor he became. That Catholicism of his was recognized in its authenticity by the European Roman Catholic community who placed his books as required reading in their seminaries and made him a Doctor of Sacred Learning in their universities. Never has there been an Anglican so well known and so much read and valued among the Catholic community on this planet. I watched him teach the Catholic faith in these places. I was at his side in Rome in 1966 as Pope Paul's guest when the Holy Father took off his ring and placed it upon Michael's finger as a symbol of recognition too daring even at this date to be imagined. I heard him teach Lutherans about Luther's theology in Germany, and Methodists about Wesley's theology in England, and Calvinists about Calvin's theology in Switzerland. Everywhere he went he could and would put the cloak of truth around his shoulders

and people would recognize it as their own and thank God for him and his ability to wear it, to live it, and to impart it.

Plutocrats bored him. The self-satisfied maddened him. Give him a room full of students and he would be in his element. He would take them and their views seriously, would spend hours in discussion and debate; would send their professors packing in order to be left alone with young minds and loving souls. They could—and did—say anything to him, and he was unshockable, infinitely patient, always challenging, with them. Give him a piece of Scripture to expound, and after a minute when he had thought, he would start laying foundation stones of thought, building an edifice that his hearers could get inside and make their own.

The frontal we have with *O GOD MY HEART IS READY* was designed by me, using Michael's favorite Confirmation text, a quotation from the Psalms. This great professor would come from his car in a tiny Yorkshire village on a cold November night to confirm, or to install a new priest. His sermon would be preached many times from the same text. I once told him when he had laryngi-

tis that if he would open and shut his mouth I could preach the Confirmation Sermon off by heart. And I pretty well still could. His people revered this venerable head on a pair of footballer's shoulders, a halo of white hair and unruly eyebrows moving up and down like a windy sea. I was the son they never had. As his son, I knew him at his nastiest, and I would say he was a bit of a saint. Eccentric always, maddening at times, impossible to bet upon, aloof and engaged by turns, attentive and remote by turns, patient and impatient, humble beyond telling and inconsiderate and demanding by turns, terrifyingly intelligent always, this holy man's mind was shaped by the Resurrection about which he wrote so tellingly. Now he is experiencing the truth of it; my father, my teacher, my example and my Archbishop. He is to be buried in Canterbury Cathedral next week and I plan to be there with Joan his wife. All through this coming week we shall have Eucharists for the repose of his saintly soul; next Wednesday, a great Choral Requiem. We owe him this. The Church throughout the world owes him it. He is, I know, content to have begun his Journey as we rejoice in Christ's

Eastertide, his pain and blindness laid aside, his vision cleared and his voice raised in worship as he gazes upon the source of the Love and Light he taught us all so much about, and about whom he already knew so much more than most of us. He will be saying, "O



*In procession for his enthronement as Archbishop in Canterbury*

God now my heart is ready, my heart is ready: I will sing and give praise with the best member that I have. For I am free and well and strong to enjoy Thee for ever!"

—The Rev John Andrew, St Thomas Church, New York City

# For the Nose

A PRIEST I KNOW, when someone asks what incense is for, says, "For the nose."

Oh, one can talk about the historical reasons for having incense in the liturgy. It was commonly used for funerals in the ancient world, and the censuring of the altar at the Eucharist is a reminder that the table is also, metaphorically, a tomb. It was also associated with imperial honors, and the early Church appears to have decided that what was good enough for Caesar was certainly good enough for Christ. The function of incense, Professor Marion Hatchett tells us, is "fumigatory, honorific, and festive."

But we don't use it because it is historical. We use it because it smells. At the Eucharist, we already see and hear, taste and touch. When we incorporate incense into the service, we complete the appeal to all the senses, the whole body, reminding all present what a rich creation God has given us.

Some people dislike the smell, which is an aesthetic difference of opinion. Some are allergic, which is a misfortune. And some churches seek to accommodate to dislikes by omitting or minimizing the smoke. I remember one service, in another city, at which a thurible was carried rapidly through the church and promptly out. People still complained about the smell, and I wasn't even sure that there had been one.

What I suspect, though, is that the broad opposition to the use of incense is that it is — come closer — Romish! And many of us were brought up to believe that "Roman" is a way to say "wrong" in two syllables.

The first answer to that objection is that it just isn't so. Using incense is Christian, deriving from the early period of the church that is common to both Western and Eastern traditions. The second answer is that Rome is where you find it: I've heard Mozart's *Ave Verum Corpus* sung, in Latin, at Communion at our Cathedral, which is about as Romish as one is likely to get.

—John McIntyre, *The Messenger*  
Cathedral of the Incarnation, Baltimore, Maryland

# Bibles for Russia!

AN EXTRAORDINARY OPPORTUNITY exists for Western Christians to minister to Russian Christians by sending them Russian-language Bibles. The Bolshevik government has banned or heavily restricted domestic printing and importation of Bibles into the Soviet Union since its consolidation of power in the 1920s. These restrictions cause Christians severe hardship. For example, one forty-person Christian community in Siberia has no church, no priest and no Bible. Their at-home worship revolves around a single hymnal printed in 1911.

Russian churches that submit to state-control, by agreeing not to baptize infants and children, gain better access to Bibles. However, a black-market Bible brings a month's wages, even in Moscow, with its regular foreign visitors. Bible study groups must transcribe the Bible in long-hand.

Soviet authorities recently announced relaxed controls on Bible importation. There is often a gap between Soviet announcements to the Western media and actual domestic practice. However, some hope is offered by the fact that the relaxation follows a similar temporary policy announced for the 1000th anniversary of Russian Christianity.

The Church of St Michael and St George, St Louis, recently conducted a successful Bible donation project. Volunteers "sold" Bibles to parishioners for \$6 or \$11, depending on print size. The price covered all purchase and mailing expenses, with no out-of-pocket expense to the Church. The Digest's editorial office has a complete project outline, with Bible order, mailing and address information — just write POB 11887, St Louis, Missouri 63105.

The average American family owns five Bibles and reads them about one-half hour a year. For a very modest amount, we can stand with fellow Christians suffering persecution, and thereby put into practice Jesus' injunction in St Matthew 25:31-46.

# “But I’m an Exception!”

ONE EVENING I stopped by the church just to encourage those who were there for choir rehearsal. I didn’t intend to stay long, so I parked my car next to the entrance. After a little while, I ran back to my car and drove home.

The next morning I found a note in my office mailbox. It read: “A small thing, but Thursday night when you came to rehearsal, you parked in the No Parking area. A reaction from one of my crew (who did not recognize you until after you got out of the car) was, ‘There’s another jerk parking in the No Parking area!’ We try hard not to allow people, including staff, to park anywhere other than the parking lots. I would appreciate your cooperation, too.” It was signed by one of our sextons. And his stock went up in my book because he had the courage to write me about what could have been a slippage in my character.

He was right on the mark. As I drove up that night, I thought, I

shouldn’t park here, but after all, I am the minister! That translates: I’m an exception to the rules. But that member of the staff wouldn’t allow me to sneak down the road labeled “I’m an exception.”

I’m not the exception to church rules, nor am I the exception to sexual rules or financial rules or any of God’s rules. As a leader, I am not an exception; I am to be the example. According to Scripture, I am to live in such a way that I can say, “Follow me. Park where I park. Live as I live.”

That’s why we all need people like that sexton to hold us accountable in even the small matters. Because when we keep the minor matters in line, we don’t stumble over the larger ones.

Just when I was starting to think, I’m an exception, someone on our staff cared enough to say, “Don’t do it, Bill, not even in one small area.” That’s love.

—The Rev Bill Hybels, South Barrington, Illinois, in *Leadership*.

## PREPARATION FOR THE HOLY COMMUNION

*"I will go unto the Altar of God."*

*The night before Communion, or upon entering the Church,  
kneel and say*

LORD, this is thy feast,  
prepared by thy longing,  
spread at thy command,  
attended at thine invitation,  
blessed by thine own word,  
distributed by thine own hand,  
the undying memorial of thy sacrifice upon the Cross,  
the full gift of thine everlasting love,  
and its perpetuation till the end of time.

LORD, this is the Bread of heaven, Bread of life,  
that, whoso eateth, shall never hunger more.  
And this, the Cup of pardon, healing, gladness, strength,  
that, whoso drinketh, thirsteth not again.

So may we come, O Lord, to thy table.  
Lord Jesus, come to us.

ALMIGHTY GOD, our heavenly Father, who hast given thy Son our Saviour Jesus Christ not only to die for us, but also to be our spiritual food and sustenance in the most comfortable Sacrament of the Altar; Grant that we may celebrate the memorial of his death with reverence and godly fear, and offer the sacrifice of praise and thanksgiving with holiness and joy, to the benefit of thy Church and the honor of thy name; through the same Jesus Christ our Lord, Amen.

— *Prayers for Every Occasion*, Frank Colquhoun

## THANKSGIVING AFTER COMMUNION

*Upon returning to your pew from the Altar Rail, kneel and say*

STRENGTHEN, O Lord, the hands which have been stretched out to receive thy holy things, that they may daily bring forth fruit to thy glory.

Grant that the ears which have heard thy songs may be closed to the voice of clamour and dispute;

That the eyes which have seen thy bright love may also behold thy blessed hope;

That the tongues which have uttered thy praise may speak the truth;

That the feet which have trodden thy courts may walk in the region of light;

That the souls and bodies which have fed upon thy living Body may be restored to newness of life, Amen.

*—from the Liturgy of Malabar*

CHRIST be with me, Christ within me.  
Christ behind me, Christ before me;  
Christ beside me, Christ to win me,  
Christ to comfort and restore me.

Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger;  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.

*— St Patrick*

What do we mean when we call for "peace" or "justice"?

# An Offering of Slogans

I RECENTLY RECEIVED a packet of materials from the National Council of Churches. The packet was intended to help us celebrate "Peace With Justice Week." Included was a poster, on which was pictured a globe: a world, held aloft by a half-dozen different-colored hands. It seemed to say that if we can just get white, brown, black hands together, we can uphold the world for peace with justice. The Greeks had Atlas, the Arabs had a turtle, we have the multicolored hands of the NCC. We've got the whole world in our hands.

A person who parks her car near mine, a person who speaks much of "justice issues," and doing "justice ministry," recently placarded her Volvo with *If You Want Peace, Work For Justice*. Each day I ruminated upon her bumper sticker. Then, on the day I was thinking not about peace with justice, but rather about my next sermon, I read the song of that old daddy-to-be, Zechariah:

*Blessed be the Lord God of Israel, for he hath visited and redeemed his people, . . . that we, being delivered from our enemies, might serve him without fear, in holiness and righteousness . . . to give light to those who sit in darkness and in the shadow of death, and to guide our feet into the way of peace. (St Luke 1:63ff; BCP page 50).*

I realized that the NCC poster and the peace-with-justice bumper sticker were wrong, dead wrong. Zechariah believed that peace is something God makes, a gift of God, not of our enlightened social policy. What needed doing for those oppressed first-century Jews was so great, so utterly beyond these bounds of human imagination or initiative, that only a visit by God could do it.

According to St Luke 1:67-79, peace is not the fruit of our work for justice. Ironically, violence is usually the result of our efforts to make peace. Much violence, and more than a little war, occurs pre-

cisely at that moment when we tire of waiting for God to come and at last set out to put things right.

**The supreme moral action** - Liberation theologians taught me this. Gustavo Gutiérrez calls upon

---

*But setting things right, in itself, is not the supreme moral action. The supreme moral action, from a peculiarly Christian perspective, is to live and die as Christ.*

---

his fellow Christians to inseminate liberation movements with a biblical view of peacemaking. But, of course, once one takes sides, once the enemy is clearly identified and injustice is named, it becomes difficult to tell the peacemakers from the warmakers.

Words like "peace," "justice," "liberation," words used with equal dexterity by the established to maintain their power or by the disestablished to get power, are beloved because we can make them mean whatever we want. One reason why contemporary Christians must attach "justice" to "peace" is that we discovered that the mere pronouncement of "peace" was in-

adequate. Impassioned calls for peace, we learned, can be another means of the powerful protecting the status quo to their own advantage. So by joining "justice" to peace, we are preserved from the charge that we Christians want peace at any cost, peace at the expense of someone else's justice.

If peace is the fruit of justice and if justice has become the result of violence, we are right to be uneasy about our use of language. "Peace with Justice" has become a popular slogan for us, not because Christians have at last become aware that Jesus really means for us to embody his vision through specific political actions. Rather, *If You Want Peace, Work For Justice* reflects Christian accommodation to the agenda of ideologies that are not Christian.

It enables us to join in struggles for justice, wherever and whenever we label them as such, without having to qualify our actions by specifically Christian criteria. Our slogan enables us to avoid the worst of all possible contemporary political fates: having Christians relegated to the fringes of society, losing our influence upon the formation of social policy and national strategy, being deemed politically irrelevant by the powers that be.

Long ago, the Hebrew prophets noted that it was not enough to cry, "Peace, peace." New prophets must tell our generation that it is also inadequate to cry, "Justice, justice." Contrary to notions prevalent in today's heavily politicized Church, our task is not to be useful within the present scheme of things, but to be faithful. Modern people value power above all else, power to change the world, joining our hands to set things right. But setting things right, in itself, is not the supreme moral action. The supreme moral action, from a peculiarly Christian perspective, is to live and die as Christ.

We are to find our definitions of big words like "peace" and "justice," not within the boundaries of what is deemed "effective," nor even from the mouths of those whom we privilege with the name "oppressed." Our words, our lives, are best defined by the life and death of Jesus. His peculiar story defines the content of "peace" and "justice," not the other way around.

**The centrality of the Church-** All moral motivations are secondary to the motivation to act the way God acts. In refusing to define peace by current definition of

order or justice by the power arrangements of the majority, followers of Jesus are not being romantic or idealistic, but hard-headedly realistic: This is the way God is, the way God's world is. We have no idea whether the world will regard our behavior as effective, nor whether our efforts will satisfy the aspirations of the oppressed, nor whether Caesar will approve.

The moral imperatives only make sense within the context of the story of a God who forgives, a God who suffers, a God who blurs our distinctions between friend and foe, oppressed and oppressor; a God who cares for and comes to

---

*The people who killed both the son of Zechariah and the Son of Mary did so for the cause of peace with justice in Judea.*

poor, helpless people like young Mary and old Zechariah. In discussions with liberators, conversations with the establishment, and with the disestablished who would be established, Christians can be expected to see rather peculiar meanings in popular words to

which everyone else has definitions. The people who killed both the son of Zechariah and the Son of Mary did so for the cause of peace with justice in Judea.

To the extent that we allow secular ideologies, Marxist or any other, to determine the content of our convictions and the shape of our political vision, we forfeit our ability to see the world as it really is—namely, a place where the principalities and powers insist on the freedom to define people, where Caesar co-opts movements for his own purposes, and where Satan masquerades as an angel of light. What if Gutiérrez's notion of human history as a process of human self-liberation is in opposition to the Christian claim that we become free, not by ourselves and

---

*What do we mean when we call for "peace" or "justice"? There is no way to know what Christians mean without reference to particular Scripture.*

our earnest efforts, but only by dealing with the world as Christ dealt with us?

It all sounds well and good that Christians should work with others, even those who do not share our Christian convictions, in the struggle for justice. But "justice" awaits definition. It is no universally understood or defined word. We do the story of Jesus an injustice when we act as if it were nothing peculiar, as if the vision and witness of Jesus could be encapsulated as a struggle for justice. What do we mean when we call for "peace" or "justice"? There is no way to know what Christians mean without reference to particular Scripture.

The place to begin a Christian struggle for justice is in telling our stories and singing our songs. These question whether the world even knows what it is talking about when it talks of peace and justice. Rather than get our foot in Caesar's door by speaking enough like the powerful to be invited to sit on the cabinet, our energies might be better used in the creation of a visible alternative to Caesar's community. That visible alternative is the Church, God's attempt to create a place of peace and justice where we might be saved from the disasters of our efforts to take matters into our hands.

Here is the advent of that peace

"which passeth all understanding"; now is the time for singing of the One who came to us because we could not get together and come to Him, the One who comes, "through the tender mercy of our

God . . . to give light to those who sit in darkness and to guide our feet into the way of peace."

—William H. Willimon, Chaplain, Duke University, in *Christianity Today*

---

## Whatever Happened to Allan Bloom?

ALLAN BLOOM may be a curmudgeon, but he pointed up all kinds of prejudices that lie (not far) below the surface of contemporary "liberal" American thought. His book *The Closing of the American Mind* was blasted or welcomed by thousands and thousands of people last year. Just about everyone seemed to be reading it.

Sometimes in our Church, however, it seems as if the book was never written, and its critique of our "value system" never heard for one second.

Take the "Profile" of the Episcopal Diocese of New York. A good document, and I, for one, "own" it (had better own it, after serving on the commission that produced it). It is accurate, painstaking, and representative.

But reading it, you might think that diversity and pluralism are the gods we worship, rather than the God of Christ Jesus. The one great assumed non-negotiable in the profile seems to be diversity.

If diversity be our god, then we are bankrupt. For diversity is always fruit from a root (God's historic grace and the knowledge of our own self-righteous fallenness) — not the root. And diversity without a referent usually ends up (if Allan Bloom is right) as autocracy.

—The Rev Paul Zahl  
*The Episcopal New Yorker*

# Christianity and The Social Order



THE LAMBETH CONFERENCE 1988

The Twelfth Lambeth Conference has four general themes: *Mission and Ministry*; *Dogmatic and Pastoral Concerns*; *Ecumenical Relations*; and *Christianity and the Social Order*.

This commentary by the Archbishop of York, chairman of the Social Order committee, concludes TAD's exclusive series on these topics.

A TITLE LIKE THIS CAN INCLUDE almost everything that goes on in the world. If the Lambeth bishops are to avoid the temptation of trying to say too much on too many topics, thereby failing to say anything significant about any of them, we shall have to concentrate on a few centrally important

topics. How have we chosen them?

Partly by listening to what the bishops have actually been saying to us. Partly by teasing out some underlying themes which seem to be common to a wide variety of practical issues. And partly by relying on specialist work done by

the Peace and Justice network and by a massive world wide research project on Family and Community.

What do we hope to do? Certainly not to solve all the world's problems. The voice of the bishops is most authentic when we speak out of direct personal experience. So one task of this section is to provide a framework to which bishops can add their own testimonies. We need to hear from each other what it is like to live under an oppressive government, to endure seemingly irremediable poverty, to feel threatened as a precarious minority, to cope with massive social change, to bear the responsibilities of wealth and power, to watch the disintegration of family life, to minister to those with AIDS, to face the horrors of war and violence, and to discover new springs of hope and new evidence of God's love in a world where so many are tempted to succumb to hopelessness. And bishops need the testimonies of their own people to help them express these things.

Out of this testimony comes prophesy, the pinpointing of particular ills, injustices, dangers and possibilities for good, which God especially lays on our consciences as matters about which the Church

as a whole should be speaking. In a world church one such issue must surely be world poverty, with international debt as one of the most telling indicators of the whole world's involvement. The bishops are unlikely to bring much economic expertise to solving the actual problems. Nor do many have direct experience of the political struggles which dominate the lives of some of their brethren. But they can and must speak up about them, and insist that the world does not ignore them.

Social issues always create difficulties in Christian gatherings. They attract more media interest than purely ecclesiastical issues. They can arouse more disagreement. And they are harder to handle because they involve factors about which Christians as such have no special expertise. It is therefore easy for those who try to tackle them to fall flat on their faces. So, brothers and sisters, please pray for us, and help us with your own insights into what God is doing in His world and the choices and opportunities He holds out to us.

---

—Dr John Habgood, Archbishop of York

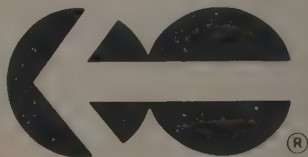
ANNOUNCING

## THE SERVICE AND THRIFT PROGRAM

The only service-oriented and thrift-conscious local, intra-state, interstate, and international relocation program especially designed to meet the unique needs of the relocating Episcopal priest and Episcopal lay professional.

Endorsed by over sixty Episcopal dioceses, as well as Episcopal seminaries, high schools, hospitals, and other Episcopal organizations and institutions, *The Service and Thrift Program* fulfills your special needs whether you're moving across town or across the oceans.

*The Service and Thrift Program* is available only through Mrs. Carla Rabon, National Account Executive in Charge, at **Cord Moving and Storage**, agent for North American Van Lines, phone 314-291-7440 or 1-800-USE CORD. Your questions concerning details are welcome.



**CORD MOVING & STORAGE, Inc.**  
4215 Shoreline Drive • Earth City, MO 63045

## On Missing an Old Friend

LAST SUMMER I attended a church in Canada which was set among birch trees in the town of Magnetewan, on a lake in Ontario. And there I met an old friend.

The friend I met was the service of Morning Prayer, one I used to know well, but haven't run into for years. We took right up where we'd left off, soon settling down for a good visit, recalling old times together in missions, camp services, cathedrals.

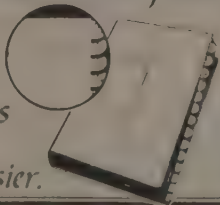
I am not one to bemoan changes in the Church. But I love Morning Prayer with its beautiful canticles and petitions and images of straying like lost sheep and confessions of following the devices and desires of my own heart and leaving undone what I ought to have done. I hate to think that my grandchildren may never share my reverence for these words—for in most congregations this service is never offered on Sundays.

Yes, I do understand why the Eucharist is the central act of worship in our Church. But please—every once in a while—can't we get together with our old friend for a Sunday morning visit?

—Betty Rowland, *The Arkansas Churchman*

### *An EASY to find INDEX GUIDE*

*Find  
References  
Faster  
and Easier.*



CONTAINS 27 INDEXES  
FOR THE BOOK OF  
COMMON PRAYER: The  
Offices, Daily Devotions,  
The Collects, Holy Eucharist,  
Most Pastoral Offices, Every  
25th Psalm, Prayers, The  
Lectons and more.  
Bible index available - \$3.49

*for The BOOK of  
COMMON  
PRAYER*

**\$2.95** *WI res  
add 5%*

**INDEX GUIDE Co.**  
P.O. Box 744  
Madison, WI 53701

*"For a church well prayed in, we chose*

*'Burial IN the Church not FROM the Church' "*

*(The Rev John D. Lane)*

*Celtic Cross*

*15" x 27"*

*Also available in*

*27" x 48"*



*Bronze face plate*

*Leaf Design*

*Other designs available*

*One module 15" x 15"*

*contains 4 niches*



*Installation shows a modification of side altar to accommodate a 48 niche (12 modules) columbarium with celtic cross.*

"We ordered a 48 niche Armento to Columbarium based on the interest of several members of the parish. Upon installation more than 20 additional parishioners reserved niches. In less than six months 35 niches have been reserved and our vestry is planning to expand the columbarium.

The beauty of the installation as well as the ministry that the church provides has won the support of the whole parish."

The Rev. Donald B. Hill, Rector  
St. Mark's Church  
Buffalo, NY 14207

*The Armento columbarium restores the community of the living and the departed. Brings comfort to those who mourn, in the community of faith and caring support for each other.*

*The Armento Columbarium beautiful in design is an appropriate enrichment of the liturgical environment.*

Write for  
FREE Kit of Information

ARMENTO  
Liturgical  
Arts

1011 Military Road  
P.O. Box 39  
Buffalo, N.Y. 14217  
Phone: 716/875-2423

# BOOK REVIEWS

IF A THING IS WORTH SAYING, it is certainly worthy of repetition. So in publishing: a good book is certainly worth many editions, while a significant life rightly elicits several biographies.

■ *JACK: C. S. LEWIS AND HIS TIMES* by George B. Sayer, Harper & Row, Publishers, Inc. Icehouse One - 401, 151 Union Street, San Francisco, CA 94111-1299. Hardback, 283 pages, \$19.95.

There can be few people in the twentieth century of whom more books have been written than C. S. Lewis. We could be forgiven for asking: why yet another biography? "Although I became a friend of Lewis," writes George Sayer, "I never got to the bottom of him." So the book is written to some extent out of curiosity. The author was fortunate in having some material not available to other enthusiastic writers about Lewis. Conspicuously this material includes the million-word diary kept by C. S. Lewis' brother, Major W. H. Lewis, and inevitably gives a distinctive color to this particular biography. For Lewis enthusiasts, this is yet another "must" for that ever extending section of the library shelf which already houses many volumes of 'L' for Lewis.

■ *FEAR, LOVE AND WORSHIP* by C. FitzSimons Allison, Morehouse-Barlow Co., Inc., 78 Danbury Rd., Wilton, CT 06897. Paperback, 144 pages, \$8.95.

This selection falls into the former category of being a book so well written originally (1962) that it stands re-publishing twenty-six years later (1988). The thesis of the book is disarmingly simple. Unredeemed mankind's basic condition is fear. Fear is redeemed by love ("perfect love casts out fear") and love reaches its highest experience in worship - not least in the worship of that quality of life we call Eternal Life.

CORRECTION: Trinity Church, Columbia, South Carolina, is the *Cathedral* of the Diocese of Upper South Carolina.

# NEWLY REVISED BOOKS

## From Morehouse-Barlow

### THE VESTRY HANDBOOK

*Christopher Webber*

A thorough presentation of the elements, concerns, responsibilities, "joys and sorrows" of the life of a Vestry person, by a priest with broad administrative and pastoral experience. Designed as a resource filled with practical, hands-on advice, the book gives perspective, ideas and direction to Wardens and Vestry members. The appendices cover relevant canons, provide samples of statements and contracts, and include a glossary of church terms. Here is the nuts-and-bolts detail unavailable elsewhere in any one place.

ISBN: 0-8192-1453-1

Paper \$6.95



### A WORKING MINUTE FOR ALTAR GUILDS

### A WORKING MANUAL FOR ALTAR GUILDS

**Third Edition**

*Dorothy C. Diggs*

Completely updated to reflect the sweeping changes in worship patterns which began with "The Liturgical Revival" and culminated in the adoption of the 1979 Book of Common Prayer.

"A comprehensive manual . . . with excellent illustrations . . . and an excellent glossary of terms . . ."—*The Living Church*

ISBN: 0-8192-1455-8

Paper \$6.95

### A LAY MINISTER'S GUIDE

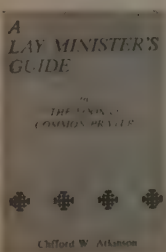
### A LAY MINISTER'S GUIDE TO THE BOOK OF COMMON PRAYER

*Clifford W. Atkinson*

A concise book on understanding the 1979 Book of Common Prayer, the planning of the Office, and the execution of the various duties of the Lay Minister. Earlier versions have been titled "A Lay Reader's Guide to the Book of Common Prayer." This newly revised and enlarged edition has been retitled to reflect the spirit of the new canon governing lay ministry and the liturgy.

ISBN: 0-8192-1454-X

Paper \$5.95



**MOREHOUSE-BARLOW**

78 DANDURY ROAD WILTON CT 06897 203 762 0721



## HILLSPEAKING

FIFTY-TWO THOUSAND four hundred forty-seven books received, 43,087 passed along; approximately nine thousand on the shelves at any given time. Statistics. Interesting statistics, impressive statistics. Nevertheless, they are *only* statistics — a group of numbers combined arithmetically to record what has taken place and what takes place in the Operation Pass Along section of Hillspeak's Big Red Barn. More interesting, more impressive are the letters received — and written — from and to the four corners of the world:

FROM MALAWI: "I shall also be pleased if you may send me the old used books through the Operation Pass Along. Our Parish has had no books since it was established last year in June."

FROM WISCONSIN: "The Diocese of Eau Claire has begun an Episcopal School for Church Studies for the training of lay persons for ministry and for the training of permanent Deacons. As part of our service to our students we are establishing a reference library. We were wondering if Operation Pass Along would be able to assist us in this endeavor."

FROM NEPAL: The Christian Faith (the Anglicanism I have come to know about) holds so much to offer to accomplishing it in that the teachings it has are so simple yet Pure, Practicable, Sound and Life-giving! I would beg . . . you could give us a hand getting a suitable reading room (a library) made for us for having an environment for pursuing all this.

Statistics and letters that paint the history of this unique service to the Church since 1972. You can become part of the statistics by donating or requesting, or both (many people do), books to or from Operation Pass Along, Hillspeak, Eureka Springs AR 72632-9705. Letters? Please write — we treasure them all and we pledge we will acknowledge every one.

# Summer Reflections

Your confidence in praying ought not to be chiefly confidence that you are going to get what you ask, because that will be as much confidence in your own judgment as in God . . . You must pass from faith that God will give you what you ask, to faith that what He gives is better than what you asked. — William Temple

You might be interested to hear an excerpt from a parish leaflet in Cheltenham, not far from the city of Bath. Under the list of "Forthcoming Attractions," the first item reads: "The Rector will be away the month of August." — A reader

In the Eucharist Christ Himself is in us by His flesh and we are in Him, while all that we are is with Him in God. — St Hilary of Poitiers

## JESUS PRAYER ROSARY (Jesus Beads)

One hundred Beads with Beautiful Icon Crucifix. Handmade Eastern Orthodox Prayer Rope. \$6.95 (U.S.) postpaid. Send all orders with payment to: Holy Rosary Apostolate, 27 John Street North, P.O. Box 263 (Dept. TAD), Zurich, Ontario, Canada NOM 2T0.



Hillspeak bookmarks are available in assorted packets (including the one shown): 20 for \$2; 50 for \$3.75; 100 for \$6.50. Please specify packet size when ordering bookmarks.

All prices include postage and handling when remittance accompanies order sent to: The Anglican Bookstore, Hillspeak, Eureka Springs, AR 72632-9705.

"The danger of our preoccupation today with 'family services' is that we ignore the ambiguity of family life." — Robin Green in *Only Connect*

The wonderful thing about meditation is that it prevents all fooling around with religion. — John Main

The Anglican Consultative Council mailing announces, "85 Martyrs Beautified". And it goes on to describe the "Beautification" for which the Archbishop of Canterbury and Cardinal Hume gave thanks in unison - and no wonder. — *Church Times*

A very religious-minded old woman was dissatisfied with all existing religions, so she founded one of her own. One day a reporter said to her, "Do you really believe that no one will go to heaven except you and your maid?" Came the reply, "Well, I'm not so sure about Susannah." — Trinity Church, Tulsa, Oklahoma

When we place our contribution in the alms basin, we are not giving to the Lord; we are just taking our hands off what belongs to Him. — St Matthew's, Warson Woods, Missouri

George Cadigan once said, "In God's army only the wounded may serve." — St Paul's, Rochester, New York

"The Lord gave us twice as many ears as mouths. We should listen more." — A Vermont farmer via *Let There Be Light* by Bernice S. Dittmer

# WIPPELL'S

Clergy and  
Choir Outfitting

Stained Glass

Woodwork and  
Metalcraft

Embroideries  
and Hangings

Dept. AD

**J. WIPPELL and COMPANY LTD.**

59 Wilet St., PO Box 1696, Bloomfield, NJ 07003

Phone: (201) 743-1202 & 1207

**THE MISSION BOOKSTORE**  
**NASHOTAH HOUSE SEMINARY**



NASHOTAH, WI. 53058  
414 · 646 · 3371, ext. 62

Church and clergy  
discounts available

Mastercard & Visa accepted

## ADVANCE ANNOUNCEMENT OF BOOK ON LAMBETH CONFERENCE

Special opportunity for readers of *The Anglican Digest*

### **CHURCH AT THE CROSSROADS** by MICHAEL MARSHALL

To be published September 1, 1988 by Collins Publishers in the UK and marketed through Harper & Row in the US.

This illustrated eyewitness account of the '88 Lambeth Conference will provide an analytical and critical overview of the history, life and traditions of the worldwide Anglican communion.

Bishop Marshall's important and timely book will also include a bibliography and questions suitable for parish study groups.

**SPECIAL PRICE OFFER TO READERS OF *THE ANGLICAN DIGEST***  
Prepaid orders received by August 15, 1988 will receive hardcover issue of *CHURCH AT THE CROSSROADS* for just \$11.95 ppd. (Regularly \$14.95)

**MAIL ORDER FORM BELOW WITH YOUR CHECK  
TO RESERVE YOUR COPY NOW**

*The Anglican Digest*, Hillspeak, Eureka Springs, AR 72632-9705

Please send me \_\_\_\_ copies of *CHURCH AT THE CROSSROADS* by Michael Marshall at \$11.95 each. Check enclosed for \$\_\_\_\_.

*Outside U.S. please include additional \$2 postage.*

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

\_\_\_\_\_

# Stumbling Over the Vine: Reflections from John 15

AT WHAT STAGE of growth is a rose the most lovely — with petal closed in anticipation and suspicion of its growth, or in its fullest bloom, moments before its death?

Dare I attempt to be anymore than that delicate bud if only to obtain the death of misunderstanding when different growth occurs?

Open me Lord, petal by petal, touching skillfully, gently, that I might bear your fruit, planted in your abode, developed only by that sufficient pruning, death of self.

— © Dolly Patterson,  
via Church Divinity School  
of the Pacific

## REMEMBER SPEAK IN YOUR WILL

To increase the outreach of the Society for Promoting and Encouraging Arts and Knowledge [of the Church], and its subsidiaries, you are earnestly requested to include a bequest to SPEAK in your planning.

For further information:  
501-253-9701.

### FREE

SOME ADVICE  
TO  
LECTORS  
ON THE SUBJECT OF  
READING THE  
LESSONS

This small booklet is used in hundreds of parishes to help lectors to make the readings of the Holy Word much more comprehensible and interesting.

Write today for one or several. No charge or obligation

**Illuminations®**

90 Harrison Ave.  
Sausalito, CA 94965

# Glossary for Church Vestry Reports

## TERM

## MEANING

The Vestry met and evaluated the situation.

Half the members showed up and talked for a while.

We explored all possible solutions to the problem.

Everybody talked a lot.

A great deal of additional work will be necessary before the proposal can be acted on.

Nobody understood it.

The results were inconclusive.

Nothing was accomplished.

While no agreement was reached, we feel that definite progress was made towards resolving differences.

Nobody budged an inch.

It is suggested that the wisest and most feasible course . . .

This is what I think . . .

It is widely accepted that . . .

One other person agrees with me that . . .

Therefore, the consensus is . . .

A couple of others think so, too.

This concludes the Vestry's appraisal of the situation.

We absolve ourselves of all future responsibility.

It is hoped that this report will stimulate increased interest in the problem.

Let somebody else do it next time.

—*The Anchor*, St Andrew's Church, Hartsdale, New York

# The Anglican Bookstore

## Important Books and Video Tapes at Significant Savings

---

The Anglican Bookstore offers a selection of important books and video tapes for spiritual growth, devotion, and professional development. Operating on a not-for-profit basis, the bookstore offers books at discounts of 20% or more. Any proceeds remaining from the sale of books help support the ministry of *The Anglican Digest*.

### Special Selections of Significant Books

Each book has been personally reviewed by Bishop Michael Marshall, Episcopal Director of the Episcopal Book Club and *The Anglican Digest*.

These are important books which the publishers have authorized us to offer at special prices. We believe each represents a worthwhile addition to a Christian library.

Members of the Episcopal Book Club enjoy a **further discount of 10%** on all purchases from the Anglican Bookstore. So:

### Join the Episcopal Book Club

The Episcopal Book Club and The Anglican Bookstore are related ministries of SPEAK.

By joining the Episcopal Book Club, you are entitled to special benefits.

- *You receive four books each year at a 50% savings, specially selected by Bishop Marshall for Episcopal Book Club members*
- *You receive an additional 10% discount on the already reduced prices of books which you order through The Anglican Bookstore*
- *You receive special videotape and book reviews from Bishop Marshall*

### How to Join . . .

To become a member of the Episcopal Book Club, simply check the "New Member" box on the enclosed order form and enclose a check or money order for \$30 (\$35 outside the U.S., in U.S. funds) payable to the Episcopal Book Club. We will send your membership packet including a membership number and information.

# Biography

---

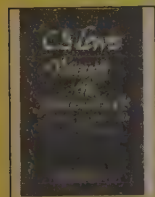


## **TUTU: Voice of the Voiceless**

—Shirley du Boulay (Cloth 304pp)

A major new biography of the controversial Archbishop of Cape Town.

**Item #: E29 Publisher's Price:\$19.95 Our Price: \$14.25**



## **C.S. Lewis: Through the Shadowlands.**

— Brian Sibley (Cloth 192 pp)

The Story of his life with Jay Davidman.

**Item #: R1 Publisher's Price:\$10.95 Our Price: \$8.40**

## **Missionary to the Mountain West**

— Foreward by Brigham D Madsen (Paper 498 pp)

Reminiscences of Episcopal Bishop Daniel S Tuttle (1866-1886)

**Item #: U1 Publisher's Price:\$14.95 Our Price: \$11.00**

---

# Church History, Prayer, and Spirituality

---

## **Rhythm of the Inner Life**

— Howard R Macy (Cloth 160 pp)

**Item #: R2 Publisher's Price:\$8.95 Our Price: \$7.10**

## **The Law of Love: English Spirituality in the Age of Wyclif**

— Edited by David Lyle Jeffrey (Paper 432 pp)

A rich presentation of English spiritual writings from 14th Century to Reformation: Richard Rolle, Walter Hilton, Julian of Norwich, Margery Kempe, John Wyclif.

**Item #: E33 Publisher's Price: \$16.95 Our Price: \$13.75**

## **The Episcopal Church in Crisis —John Booty (Paper 210pp)**

A searching examination of the issues which have faced the Episcopal Church since the '50s

**Item #: C8 Publisher's Price:\$7.95 Our Price: \$6.45**

**THE ANGLICAN BOOKSTORE**

# Bible



## **The New Testament World in Pictures**

—William H. Stephens (Cloth 416pp)

Outstanding presentation of the world of the New Testament in 884 black and white photographs, 4 pages of color photographs: scripture and subject indexes.

**Item #: B1** Publisher's Price: \$29.95 **Our Price: \$21.85**

## **The International Standard Bible Encyclopedia**

Geoffrey W. Bromiley, General Editor

Comprehensive, accurate, up-to-date, the International Standard Bible Encyclopedia is a convenient easy-to-use reference work for the Bible student and scholar alike.



- Volume I: A-D, 1032 pp
- Volume II: E-J, 1200 pp
- Volume III: K-P, 1080 pp
- Volume IV: Q-Z, 1240 pp

**Item #: E31**

Publisher's Price: \$159.95

**Our Special Bargain Price: \$89.95**

## **Theological Dictionary of the New Testament – Kittel/G.W. Bromiley**

One of the finest New Testament dictionaries abridged in one volume and examining 2,300 theologically significant words. (Cloth 356pp)

**Item #: E7**

Publisher's Price: \$49.95

**Our Price: \$39.93**

## **The Book of Job: New International Commentary on the Old Testament**

— John E. Hartley (Cloth 576pp)

An up-to-date evangelical commentary based on thorough scholarship. An outstanding commentary on a difficult book.

**Item #: E34**

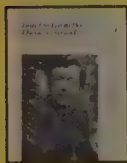
Publisher's Price: \$26.95

**Our Price: \$21.25**

**IMPORTANT BOOKS AT SIGNIFICANT SAVINGS**

# Special Feature

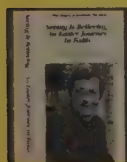
Videotapes offered by The Anglican Institute at special prices for readers of *The Anglican Digest*.



**How on Earth Do I Believe in God?**  
Newly offered version is CLOSED CAPTIONED. Ideal for introduction to confirmation course for adults. Three, twenty minute segments.



**Item #: VR4C** Publisher's Price:\$24.95 **Our Price: \$19.95**



**Seeing is Believing — An Easter Journey in Faith**

Bishop Marshall presents three twenty minute segments on getting to know Jesus through the words of Scripture.

**Item #: VR1** Publisher's Price:\$19.95 **Our Price: \$15.95**



**Getting Ready for the Kingdom:  
The Cultural Captivity of the Church**

Bishop Marshall's commentary and presentation of selected material from sermons and lectures by leading theologians provides excellent discussion material for parish study groups. Five segments and study guide.

**Item #: VR2** Publisher's Price:\$29.95 **Our Price: \$23.95**



**Supplement to Getting Ready for the Kingdom  
The Cultural Captivity of the Church**

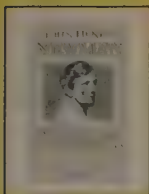
Complete sermon by Bishop Alden Hathaway now available. Bishop Hathaway explores the role of the church in contemporary society.

**Item #: VR5** Publisher's Price:\$24.95 **Our Price: \$19.95**

**THE ANGLICAN BOOKSTORE**

# Special Publisher's Promotion

(Ignatius Press)



## Parochial and Plain Sermons

—John Henry Newman

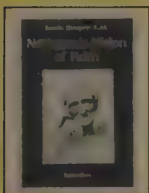
(Flexible Cover 1753pp)

These classical sermons from the nineteenth century are still effective gospel proclamation in our day.

**Item #: IP1**

**Publisher's Price:**\$49.00

**Our Price:** \$34.25



## Newman's Vision of Faith

(Paper 210pp)

—Louis Bouyer

A brilliant overview of Newman's developing theology and spirituality.

**Item #: IP2**

**Publisher's Price:**\$10.95

**Our Price:** \$9.50



## The Quotable Chesterton

(Paper 400pp)

— Introduction by Joseph Sobran

Over 1,200 quotes are arranged by topic alphabetically with cross-reference index.

**Item #: IP3**

**Publisher's Price:**\$16.95

**Our Price:** \$13.40



## Saint Dominic: The Grace of the Word

(Paper 275pp)

— Guy Bedouelle, O.P.

A biography and theological assessment of the place of Dominican witness to preaching.

**Item #: IP4**

**Publisher's Price:**\$11.95

**Our Price:** \$10.15

**IMPORTANT BOOKS AT SIGNIFICANT SAVINGS**

# Spirituality (Cont.)



**A Change of Heart: A spirituality of encounter and intimacy**

– Michael Marshall (Paper 138pp)

Reflections upon the place of change in Christian discipleship, together with bible studies of some New Testament characters in their encounters with Jesus.

**Item #: H1**

**Publisher's Price: \$6.95**

**Our Price: \$5.55**



**Involvement: Being a responsible Christian in a non-Christian society.**

– John Stott (Cloth 224pp)

The integration of social action with the 'mind of Christ' in daily discipleship.

**Item #: R3**

**Publisher's Price: \$13.95**

**Our Price: \$11.85**



**In Search of Certainty, John Guest**

– Foreword by J. I. Packer (Cloth 163 pp)

Answers to doubt when values are eroding and unbelief is fashionable.

**Item #: CT1**

**Publisher's Price: \$9.95**

**Our Price: \$8.50**



**Knowing You Are Loved, John Guest**

(Cloth 123pp)

What it means to know with certainty that God loves you.

**Item #: CT2**

**Publisher's Price: \$10.95**

**Our Price: \$9.25**

**THE ANGLICAN BOOKSTORE**

# Order Form

PLEASE SEND ME THE FOLLOWING BOOKS POSTPAID IN THE  
QUANTITIES INDICATED.

How Many	Title and Item Number	Total Price
_____	<b>Tutu: Voice of the Voiceless # E29 @ \$14.25</b>	\$_____
_____	<b>C.S. Lewis: Through the Shadowlands # E1 @ \$8.40</b>	\$_____
_____	<b>Missionary to the Mountain West # U1 @ \$11.00</b>	\$_____
_____	<b>Rhythms of the Inner Life # R2 @ \$7.10</b>	\$_____
_____	<b>The Law of Love # E33 @ \$13.75</b>	\$_____
_____	<b>Episcopal Church in Crisis # C8 @ \$6.45</b>	\$_____
_____	<b>A Change of Heart # H1 @ \$5.55</b>	\$_____
_____	<b>Involvement: Being a Responsible Christian # R3 @ \$11.85</b>	\$_____
_____	<b>In Search of Certainty # CT1 @ \$8.50</b>	\$_____
_____	<b>Knowing You Are Loved # CT2 @ \$9.25</b>	\$_____
_____	<b>The New Testament World in Pictures # B1 @ \$21.85</b>	\$_____
_____	<b>International Standard Bible Encyclopedia # E31 @ \$89.95</b>	\$_____
_____	<b>Theological Dictionary of the New Testament # E7 @ \$39.93</b>	\$_____
_____	<b>The Book of Job # 34 @ \$21.25</b>	\$_____
_____	<b>Parochial and Plain Sermons # IP1 @ \$34.25</b>	\$_____
_____	<b>Newman's Vision of Faith # IP2 @ \$9.50</b>	\$_____
_____	<b>Quotable Chesterton # IP3 @ \$13.40</b>	\$_____
_____	<b>Saint Dominic: Grace of the Word # IP4 @ \$10.15</b>	\$_____
_____	<b>Getting Ready for the Kingdom # VR2 @ \$23.95</b>	\$_____
_____	<b>How On Earth Do I Believe In God? # VR4 @ \$19.95</b>	\$_____
_____	<b>Seeing Is Believing # VR1 @ \$15.95</b>	\$_____
_____	<b>Supplement to Getting Ready...by Bishop Hathaway #VR5@\$19.95</b>	\$_____

SUBTOTAL \$\_\_\_\_\_

EBC MEMBERS PLEASE ENTER MEMBERSHIP NUMBER E\_\_\_\_\_

EBC MEMBERS ENTER 10% OF SUBTOTAL ABOVE AND SUBTRACT \$\_\_\_\_\_

(ARKANSAS RESIDENTS ADD STATE SALES TAX) \$\_\_\_\_\_

TOTAL AMOUNT ENCLOSED \$\_\_\_\_\_

(PAYABLE TO ANGLICAN BOOKSTORE)

# ORDERED BY

---

ACCOUNT NUMBER  
(FROM YOUR MAILING LABEL ON TAD)

---

---

NAME

---

---

ADDRESS

---

---

CITY/STATE/POSTAL CODE

---

PLEASE SEND THE ENTIRE PAGE WITH REMITTANCE,  
IN U.S. FUNDS, TO:

THE ANGLICAN BOOKSTORE  
HILLSPEAK  
EUREKA SPRINGS,  
ARKANSAS, 72632-9705

To order gifts, please enclose a separate sheet with the names and addresses of the persons to whom books are to be sent and a list of book titles and item numbers for each gift. If you wish to have the mailing label indicate the name of the giver, please tell us how the name should appear.

☐ Check here if you want another  
book order form.

☐ Check here if you are enclosing remittance  
for EBC membership. (\$30 in the US; \$35  
outside the US, in US funds)

If you do not presently receive THE ANGLICAN DIGEST,  
please see page 63.

# One Cheer for Inclusiveness

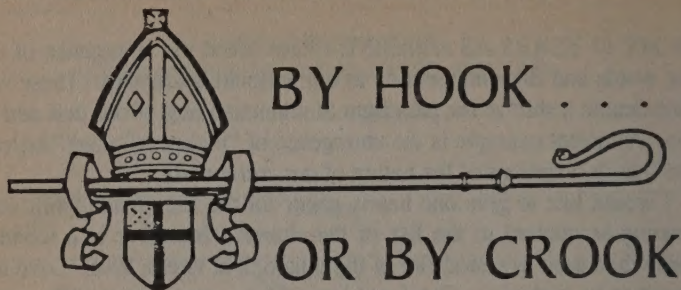
IN MY 17 YEARS AS A PRIEST, I have noted the emergence of many new words and their importance to our national leadership. These words often denote a shift in the paradigm of understanding of our task and mission. A current example is the emergence of "inclusive" (and "inclusiveness") as descriptions of the nature of our community.

I would like to give one hearty cheer for the use of this word and its meaning as applied to the life of the church. Inclusive is a wonderful word when used as a modifier of the theological virtue, love. Love ought always to be inclusive. Our Lord Jesus Christ stretched out His arms on the hard wood of the cross in an all embracing inclusive act which took in the sins of the whole world.

But one cheer is all I can offer! In the past 15 years, I have watched our attempt to include more and more divergent ethnic, social and economic groups of people. What has, in fact, happened? Well, for one example, there are fewer blacks in our church today than 20 years ago. The fact is, the number of people in our church is far less than that of 20 years ago. The paradox is obvious: the more inclusive we have become, the fewer people we actually have. Why?

Because the myth of inclusiveness contends that inclusive is such a self-obvious truth, no rational, open minded, unprejudiced person could ever disagree with it. In short, all "liberal" Episcopalians know "who" and "what" we mean by this. Under, therefore, the guise of openness, so called inclusive people are systematically driving out of our church all disagreement, true conscientious dissension and the possibility of any further true "Anglican comprehensiveness." In a church that once could tolerate a broad range of quite divergent and strongly held views, inclusiveness has served to drive out any contrary opinions. This leaves us with a church of banal platitudes and moral morass made up of people who have nothing for which they would die, and certainly nothing of prophetic witness to say.

—The Rev Kevin E. Martin, Rector,  
St Luke's Church, Seattle, Washington, *The Living Church*



ANGLICANISM at its finest puts together church *and* Gospel, hence it is no accident that Bishop Michael Ramsey should call his first book, written in 1936, *The Gospel and the Catholic Church*. As the hundredth Archbishop of Canterbury, Michael Ramsey brought to that office a very special Anglican chemistry, which should mark out Episcopalians and Anglicans worldwide as being very "evangelical" as well as very "catholic" Christians.

Anglicans by their tradition and witness hold Scripture and the person of Jesus *above* the church, for only so do we rescue Christianity from "churchianity".

"The mistake of ecclesiasticism through the ages," wrote Bishop Ramsey, "has been to believe in the church as a kind of thing-in-itself. The apostles never regarded the church as a 'thing-in-itself.' Their faith was in God, who had raised Jesus from the dead, and they knew the power of His resurrection to be at work in them and in their fellow believers despite the unworthiness of them all. That is always the nature of true belief in the church. It is a laying hold on the power of the resurrection."

So then, we cannot substitute programs for church growth and put them in the place of witness and evangelism. They are not the same. For the church of the New Testament the Gospel was summarized in the shorthand phrase of "Jesus and the Resurrection".

For Christians, in some sense *every* Sunday is Easter Day, and so every sermon should in some sense be evangelistic. Whenever we go forward to receive the Holy Communion we are in some sense responding to a weekly "altar call." It is in that very "catholic" sacrament that we receive and accept Jesus afresh into our lives - and that is intentionally somewhat "evangelical" in tone.

"There went with him a band of men and women whose hearts God had touched." Those words from the Old Testament were the text of Archbishop Michael Ramsey's enthronement sermon in Canterbury in 1961. They also constitute an excellent description of a living church, empowered by the spirit of the Risen Christ - "a band of men and women whose hearts God has touched." Such a church, expressing such a faith, is simply bound to be contagious - and in the end, of course, there is nothing which is more evangelical *and* catholic than such a church. At its best, Anglicanism *is* that church.



The Anglican Digest  
HILLSPEAK  
Eureka Springs, AR 72632-9705



Please keep/add me on your mailing list. Enclosed is my tax deductible contribution of \$ \_\_\_\_\_. (We would appreciate a contribution of \$10 a year)

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY, STATE/PROVINCE, COUNTRY, POSTAL CODE \_\_\_\_\_

\_\_\_\_ Check here if you are enclosing names of others you wish to receive The Anglican Digest. Please Allow Six to Eight Weeks For Changes of Address and Additions to be Effectuated.



# The Anglican Digest

Hillspeak • Eureka Springs, Arkansas 72632-9705

Non-Profit Org.

U.S. Postage

PAID

Eureka Springs, AR

Permit No. 42

FWD & RET POSTAGE GUARANTEED - ACR

X0005085  
GRADUATE THEOLOGICAL UNION LIBRARY  
PERIODICALS ROOM  
2400 RIDGE RD  
BERKELEY CA 94709